James I. King

THE FATHERS BLESSING:

OR, COVNSAILE TO HIS SONNE.

Appropriated to the generall, from that particular Example of Learning and Pietie, his Maiesty composed for the PRINCE his Sonne.

Seconded with many excellent Obseruations, sentences and precepts, directing all men to a vertuous and honest life.

Also, PRAYERS and MEDITATIONS.

ECCLES. 12. 1.

Remember thy Creator in the dayes of thy youth.

The fifth Edition.

LONDON,
Printed by *B. Alsop*, for *Tho: Jones*, and are to be sold at his shop in the Strand at the Blacke Rauen. 1624.

THE INDVCTION, or PREFACE, in which is contained *The Fathers Blessing.*

IT is much better not to bee borne, then not to be instructed in Wisdome and knowledge: and therefore saith *Salomon* (which I imply vnto thee:) *My Sonne, hearken vnto wis-*

dome, and incline thine eare vnto my knowledge: for a wise sonne maketh a glad Father; but a foolish Sonne is a heauinesse vnto his mother. A wise sonne buildeth the house vp on high; but a foolish sonne pulleth it downe to the bottome. Therefore the naturall childe of a mans owne loynes and generation, the instrumentall cause of his birth and being, is not indeede so deepely indeared vnto him for this his life and being, his foode and rayment, as for his zealous care

of

of his education in *Pietie* and *godlineſſe*. Therefore let him that would haue this Wife ſonne, not be a fooliſh Father: he that would not haue his houſe pulled downe, let him inſtruct his Sonne how to build it vp. Let him that would not haue him to be a heauineſſe vnto his mother, vnacquaint him with the lightneſſe of vanitie and folly. *Pueri*, *Children* (ſaith a reuerend man) are *Dona Dei*, The gifts of God; *Pignora amoris*, The pledges of loue:

and for their further excellencie; *No Generation, Regeneration, no Sons of the earth, no Saints of Heauen*: and as (ſaith *Salomon*;) *The feare of the Lord is the beginning of wiſedome*: So is it the beginning of the bleſſednesſe of a mans ſelfe, his wife, his offſpring, as it is in the Pſal. 128: *Thy wife ſhall be as the fruitfull Vine on the walls of thy houſe, thy children like the Olive branches round about thy Table; or as a Garland of Saints about the Throne of God: Loe thus*

ſhall

shall the man bee blessed that feareth the Lord. And for their further comforts that haue them, saith another: *They are as so many swords drawn in thy defence, so many arrowes in thy quiuer: Arrowes,* saith a learned man, *because by education they may be so fitted to shoote against thine enemies, as otherwise against thy owne breast.* And I haue read, to shew the danger of loose liberty, and ill education of Children, of a Father, whose son through the folly of his owne

or the procurement of others, had offended the Law; and was to vndergoe the iudgement therof, which was death; at the place of execution espying his Father, desired to salute him before his death, in which action most vnnaturally hee bit off his nose, for that hee had not (as hee sayd) instructed him better in his youth. Here therefore in this place I will assume the person of a graue and learned Gentleman, from whose mouth vpon his Death-

bed,

bed, his children kneeling before him, his wife and friends heauy ſpectators about him, hee thus opened his mouth vnto them: The perſon of whom euery Father may aſſume in his owne particular Family and charge, being no better Preſident that I finde or know to bee produced, as grounded from the originall of al knowledge and truth, the Scriptures as the Well-head, and from the ſentences of graue and learned men, as ſtreames and

Chan-

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Channels issuing from that Fountaine, and confirmed by his owne experience; so weighty, as able to ballace the vnsteddy vessels of youth with firmenesse and vnderstanding: and thus they follow; *My sonnes, the God of Heauen and Earth bee your portion, and then in him you shall want no manner of thing that is good.*

I was your naturall father to this time, to protect you, gouerne you and prouide for you: but I must leaue you

now,

now, and descend to this Bed of darkenesse, for it is appointed all men must die; and my time is approched, being but a spanne long. Serue him, walke before him in singlenesse & vprightnesse of heart, and he wil bee your Father in my stead, to accomplish that for you, that was neuer in my power. Keepe a good conscience all the dayes of your liues; and by that, mete out to euerie one the measure you would receiue from their hands: and then, when the time shall come,

come, which though you be young, you know not how far off it lodge this present; for many a one laughes this instant, that must die to morrow, that would weepe if he knew he had but a month to liue: as the learned Sir *Thomas More* thus further expresst it:

Flores si scires vnum tua tempora mensem,
Rides quum non sit for sitan vno dies.

English.

Knowest thou a moneth should end thy dayes,

It

It would giue cause of ſor-
row:
And yet (perhaps) thou
laughes to day,
when thou muſt dye to
morrow.

That when you ſhall lye vpon your Bed of Death, Death ſhall not appeare vnto you in his vglyeſt ſhape; for his ſting ſhall be taken out, and his deformitie done away; you ſhall haue comforts within you, when all outward helpes and comforts fayle you: Then you, happie through troubles, ſhall

ſee

see your happineſſe: Then euery paine you ſhall feele, ſhall be but as a pleaſure vnto you, becauſe it ſhall be as a preuention of the paines of Hell; and euerie eaſe in paine, as a foretaſte of the eaſe, and peace, and ioyes in Heauen. Then the Graue ſhall not ſeeme grieuous vnto you, becauſe it is the Lords Bed, and therefore ſweetened vnto you. The Iudge ſhall not aſtoniſh you, becauſe the Iudges Sonne is your Aduocate. O that Chriſts mercie to mee, might moue you and all others to loue him; for the leſſe

I can expreſſe it, the more it is. You ſhall here receiue from my hands, and his bleſſings vpon my endeuours, the portions of a large allowance, which hee hath abundantly lent mee. Goe not with them in the ſteps of the prodigal, to a farre Countrey, amongſt a riotous and diſſolute companie, to diſpend and lauiſh them vppon the follyes of youth, and the ſnares of vanitie, and the times; ſo long, vntil with him you ſhall be brought to the huskes of his miſerie.

When

When I am dead, bequeath my body with all decent ceremonie to the Graue: and as you ſhall follow it, thinke that ere long ſhall others follow you. That laſt obſequie being done, and that giuen to the Worms, that gaue you life; yeeld all reſpect and duty to your ſuruiuing Mother: be ſo far from offending her, that you ſtriue in all reaſonable things to giue her content and liking; remembring her care, trauell, and the dangers ſhee hath ſuſtained for you; and forget not her,

who

who as the Poet could say, *Quæ deceat longes tulerit fastidia mensæ*: and though for no other desert, or regard; yet for the prolonging of your dayes vpon Earth. O, be not of their mindes, that say, They care not for their Parents offence, so they deserue it not: Yet inuert not the course of Nature, by iudging your Superiors: for it is obseruable (as his Maiestie well noted) *That the Parents Blessing, or Curse, hath almost euer a Propheticke power ioyned with it.*

And

And when she dyeth (as said *Tobie* to his sonne) burie her by mee, in the Graue of your Fathers: that as we were conioyned in Life, so wee may not be seuered in Death. At which period, at that time, through weakenesse, hee broke off: and after, vpon some little recouerie, hee thus further continued it in writing, and after deceased.

THE

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THE

THE FATHERS BLESSING; OR, Counſell to his SONNE.

GOD, *The Foundation of euery good action.*

FIRST, and aboue all things, ſhew thy ſelfe Religious towardes God, not onely by thy oblations and ſacrifi-

ces; but also in keeping the vows and promises which thou swarest vnto him: the one will be an argument of thy wealth & ability: by the other, is known thy faith and honesty.

2 Honour God daily: but principally, after the manner and fashion instituted and ordained by thy country wherein thou liuest; to the intent thou mayest be esteemed both deuout in thy religion, & obedient also to the lawes; both together, and at one instant.

3 Set God alwaies before your eies, that he may be as a Lanthorne to your feete, & a guide vnto your pathes; and striue to delight

light in that against the nature of all pleasures; which thogh it tast as wormwood in the mouth, may afterwards be as honey in the stomack: Tis the folly of the world that trampleth goodnesse vnder foot as the grasse of the field, but keepeth vp vice, as the flowers of the season; when the one wee know doth keepe fresh and flourish, where the other doth suddenly decay & wither: according as one thus wittily writeth to that purpose;

We trample grasse, & praise
the flowers of May,
Yet grasse is greene, when
flowers doe fade away.

Morning considerations, how to order your selfe and your affaires.

1. IN the Morning, when you first awake, blesse God; giue him thankes for his carefull protection, and watching ouer you; for the quiet rest & sleepe hee hath bestowed vpon you, to the refreshing of your bodies, and renuing of your mindes; but bee sure he haue the first place in thy heart.

2 Call to minde all thy businesses for the day following, and to thy selfe propose a good order and method, to the effecting thereof; euer thinking of the

the end, before thou vndertake any thing: which being so done, then to all thy honest entents and endeuours craue the blessing and furtherance of God, *or else thou toylest in vaine, and thy labours will not prosper.*

3 As for the successe and effecting of thy businesse; so before thou settest thy foot out of doores, put God againe in mind of thy person, implore his assistance and protection ouer thee; knowing, that many a one hath gone out of his house liuely, and wel in the Morning, that hath beene seene dead before night, as for ought thou knowest, may befall thee.

A restraint against sinne, drawne from the vbiquitie of God in beholding it.

THat which for either shame or sinne thou wouldest forbeare to commit, if thou didst thinke that the reasonable eye of the meanest creature in the World beheld thee; let that sequestred and supposed priuacie, neuer giue thee occasion vnto; for in so doing, what is it but to deny his omnipotency and vbiquity? from which there is no place so retired, that that piersing eie of his doth not look into, that is more witnesse in it selfe, and power-

powerfull to reuenge then all the world besides, and more to be feared;& therfore since there is nothing *done in priuate that shall not be talked of in publike, nor committed in the greatest secrecie that shal not be preached on the toppes of houses*; be afraide to thinke, at least to doe that in darkenesse, that shal shame to approach the light: and this shall bee a barre to keepe thee from many enormious crimes.

When Sinne allures thee, thinke that thou seest Christ comming towards thee, in that wan and wofull habite, as he lay in the armes of *Ioseph* of *Arimathea*, taken down from the

Crosse, all clouded and sullyed with bloud, and death speaking thus or the like vnto thee: O forbeare, thou wretched man, to commit that sinne; for it fetcht me from the armes of my Father, from my royaltie and glorie in heauen, whole and vntoucht, to the armes of this mortall man, all wounded, torne, and piereed from head to foot, as thou seest: which wounds and lashes beeing now healed vp, which were bored and afflicted for thy sake, and I ascended to the right hand of my Fathers glorie againe; againe pull me not downe, by thy sinnes, to my Crosse, to crucifie me:

and

and with this contemplation forbeare to commit them.

How to affect Vertue.

STriue to bee in loue with Vertue, out of the inclination of thine owne Vertue; for that is but a slauish and vnthankefull good, which Lawes and extremities do keep from the commitment of euil.

Of deliberation and fore-sight.

IT is the part of wisedome, to propound wise ends of discretion, to manage them thereto: therefore, if thou wilt not bee

within the predicament of folly, vndertake nothing raſhly, which thou haſt not firſt ſuruayed to the iſſue and euent of a good proportion. In ſo doing, thou ſhalt ſeldome commit that before, to repent thee of afterwards: according to the olde ſaying which ſo imports,

Quicquid agas, prudenter agas & Reſpice finem.

What worke or buſineſſe
euer thou intend,
Before thou vndertake it
caſt the end.

How

How to remit iniuries, and pacifie thy anger.

LEt not the Sunne goe downe vpon thy wrath, not close vp malice with thine eyes; for otherwaies, how canst thou require mercy at the hands of God when thou thy selfe wilt deny it to thy brother, and not be equiualent in folly with him that breakes downe the bridge ouer which hee himselfe is to passe?

2. If thy Brother, and thou fall at variance, although through his occasion, yet goe thou first, and offer reconciliation vnto him; *For blessed are the Peace-*

Peace-makers: if he come first to thee, hee getteth, and thou loosest that blessing.

3. Let not thine anger remaine, when thou seest the cause removed; and euer learne to distinguish betwixt him that offends of infirmitie, or hee that doth it maliciously: of which, let the one haue pitty, the other iustice.

How to choose and vse thy friends.

1. THough thou haue many acquaintance haue but few familiars, and let them bee such as feare God; and so they cannot wrong thee vniustly,

iuſtly, but they ſhall offend God; which they wil feare to doe.

2. Rather perſwade thy ſelfe, then thy friend, to keepe thine owne counſaile: for how wouldeſt thou haue another to keepe that ſecret which concernes him not, when thou thy ſelfe canſt not, whom it concernes? *Yet a ſecret* (ſaith the *Riddle*) *is too hard for one to keepe, enough for two, and too much for three.*

3. Whatſoeuer diſcord ſhall ariſe betwixt thee and thy friend, as thou tendereſt the reputation of an honeſt heart, neuer let malice in hatred make thee to reueale that, which

loue

loue and friendship before bound thee to conceale.

4 Euer thinke him a true friend, who tels thee plainly, but secretly of thy fault; for reprehension iust or vniust, from friend or foe, neuer doth a Wise man harm: for if it be true, he hath a warning to amend; if it be false, he hath a Caueat to auoide: *And if he cannot endure to be reproued, let him doe nothing worthy reprehension.*

5 Neuer make choyce of any man for thy friend, of whom thou hast not first gotten some information, how he hath vsed his friends before times; and be thou very well assured, that

that he will prooue such towards thee, as he hath beene before towards others.

6 Enter not suddenly, or too hastily into amitie with any man, and yet after thou hast once professed thy selfe to be a friend, persevere in his friendship (if it bee possible) vnto the end. For as little honesty it is vnto any man to bee without friends, as to change them, and to make choyce of new often.

7 Make not tryall of thy friends with losse: and yet trie them sometimes: the which thou mayest doe, if not having need of them, and before time

time of neceſſitie, thou do faine and make ſhew as though thou hadſt need of them.

8. Communicate thy affaires, which thou wouldſt haue knowne, as if thou hadſt a pretence and purpoſe to keepe them ſecret: for if they (to whom thou ſhalt impart them) do conceale them, thou canſt not receiue any dammage by their ſecrecie: but if they do reueale them, then haſt thou good proofe and tryall of their manners and conditions, and thou mayeſt afterwards take heede of them.

9. There is no meane ſo readie for a man to know his friends, as in the midſt of

of the misfortunes of this mortall life, and by the helpe and succours which they affoord a man in his affaires. The former maketh a tryall of them, as gold is tryed by the fire: and by the later, a man shal know how to trust his friends in time of need.

10. He that preuenteth the requeſt and entreatie of his friend, and succoureth him in time before he be required, performeth the true dutie and deuoire of perfect amitie.

11. Perſwade thy ſelfe, that it is no leſſe indignitie to be ſurmounted in benefites by thy friend, then it is to ſuffer them to bee ouer-borne with the

the iniuries of their enemies.

12 Receiue into thy amity not only those which haue compassion of thy aduersities, but them also which are not enuious of thy prosperity. For there are many who will condole the misfortunes of their friends, and yet afterwards when they see them in prosperitie, will enuie their good fortune.

13 Vse to talke often of thy friends which are absent, before them that are present: to the intent they may perceiue, and be perswaded, that thou wilt not bee forgetfull of them likewise, when they shall be

be abſent, and farre away from thee.

14 So loue with wiſdome thy friend, as if thou ſhouldeſt one day hate, yet ſo hate not as if thou ſhouldeſt neuer loue againe, nor impart thy ſelfe in greateſt truſt and familiaritie vnto him ſo farre, that thou lye open to his mercy, being thine enemie: howſoeuer if vnkindneſſe, or a ſeparation happen, what hath paſt in the way of friendſhip betweene thee and him, giue it an vnderſtanding to thy ſelfe, but no tongue to his indamagement; knowing it was not lent thee to that purpoſe, and it may be a time may come, that this vertue of thy

thy impassionate conceale
ment, may conioyne you
both friends againe, in a
more inseparable amitie
then erst before.

15. There are some that
may professe themselues
to be friends vnto thee,
which in the tryall will
peraduenture appeare but
enemyes: for as the Poet
could say;

Trita frequensq; via est per amici fallere nomen
Trita frequensq; licet sit via crimen habet.

By shew of friendship to
deceiue and kill,
Is an old way, but not so
old as ill.

So,

So, on the other side, here are other, that thy folly may take to be enemyes, which afterwards may prooue friends: and such may be those that wil reproue thee iustly for thy faults, and not flatter thee in thy follyes, and by them shall a man most benefite by: for no man was euer bettered, but first eyther good motions preacht vnto him of their owne accord; or Experience, the Schoolemaster of Fooles; or good Counsailes, the aduisement of Friends; and by all these, may a wise-man bee bettered: and therefore let it be thy wisedome and care to distinguish betweene a silken

ken ſhow and a ſolid ſubſtance, betwixt a true and an hypocritical friend, that ſaies in *ore Aue*, but in *corde Caue*.

How to behaue thy ſelfe in thy ſpeech.

LEt thy words be few, but aduiſed; fore-think whether that which thou art to ſpeake, be fit to be ſpoke; affirme no more then thou knoweſt to bee true: *And be rather ſilent, then ſpeake to as ill or no purpoſe.*

Speake the truth at all times, but then eſpecially being called before a Magiſtrat; for in ſuch a caſe to lye, thou pulleſt a foure-

fold

old danger on thy head; irſt, ſinneſt againſt God n a high degree, when in publike teſtimony thou alleſt the Authour of ruth, nay truth it ſelfe to eſtifie a falſehood. Secondly, againſt thine owne ſoule. Thirdly, againſt the Iudge; and ourthly, againſt the party Innocent: And therefore accuſtome thy ſelfe in thy ordinary communication to ſpeake the truth; ſo ſhall thy word out-weigh anothers oath; make conſcience not to affirme raſhly, and thou ſhalt ſeldome ſweare falſely.

When

When moſt eſpecially to ſpeake the truth.

1. WHen the glory of God, or the good of thy neighbor doth require it, though at all times ſpeake the truth, yet then eſpecially: and feare not the face of any man, before whom thou ſpeakeſt; for the frowne of a Prince may ſometimes be the fauour of God. *Neither ſhall flatterie ſtill hold in credite, nor truth alway continue in diſgrace.*

2. Remember, that thou muſt anſwere for euerie idle word, that in multiloquie the wiſeſt man ſhall ore-ſhut himſelfe: auoyde there-

therefore all dilatorie and idle talke: for those that are too much addicted thereto, you shall obserue commonly, *In a floud of words, scarcely to yeeld a drop of reason.*

How to beleeue.

1. BEleeue not all that is told, nor tell not all that thou heareſt: for if thou doe, thou shalt not long bee without trouble, but shortly without friends.

2. Be not ouer-credulous to beleeue: for as it is an error in iudgement, so it is many times accompanied with an ouer-rashnesse to censure, or report;

and therefore, though the eare receiue the ſound, let thy heart ſuſpend thy cenſure.

Of Ieaſts.

MAke not a ieſt of another mans infirmitie, but remember thine owne; and if thou bee diſpoſed to be merry, haue ſpeciall care to theſe three things.

1. *That thy mirth be not againſt Religion*, alleadging or prophaning the ſcriptures to drinking purpoſes, as ouer-many doe.

2. Againſt *Charitie*.

3. Againſt *Chaſtitie*: and then be as merry, as thou canſt, without offence.

Againſt

Against Enuie.

1. REioyce not at the fall of thine enemies, for thou knoweſt not what ſhall be thine owne end.

2. Be more glad to ſee any mans amendment then his puniſhment.

3. Hate no man, for feare Chriſt loue him, who will not take it well that thou ſhouldeſt hate him whom he loueth.

4. And if thou thinke him not worthy to be beloued, yet thinke Chriſt to be obeyed.

5. In praiſing, be diſcreete without enuie, in ſaluting courteous, in

admonishing friendly, in forgiuing mercifull, in promising faithfull, in recompencing bountifull, and make not the reward of Vertue the gift of fauour.

6. The enuious man of all other is accounted most miserable: for the prosperitie of others, for the most part, is his torment; and as his life is wicked, so his death is miserable. Therefore if thou wilt not sinne against thine owne soule, pray for thy very enemyes, and wish the prosperitie of all men, that it may be well with thee: being euer more ioyfull of any mans recouerie, then his fall.

Condemne no man, lest Christ

Christ acquit him; nor hate no man: though thou hate his sinne, yet loue his person, because it is the image of God; lest in the one thou sinne, as vsurping Christs authoritie, which is to iudge; in the other against thine owne soule: which is, not to hate thy brother, which for ought thou knoweſt, may bee deare in Gods account.

How to keepe a good conscience in all thy doings.

NEuer thinke to thriue by those meanes that God hath accursed, for that is a miserable gaine, that is purchased with the losse of

thy Soule; Let all thy actions therefore proceede from a good conscience.

For as one thus truely writeth, that many with their wofull experience haue approued:

Looke to your selues what Conscience you haue;
For Conscience shall damne, and Conscience shall saue.

And as another to that purpose hath annexed:

To rise by others fall I deeme a loosing gaine,
All States with others ruines built,
To ruine runne againe.

And take heed whatsoeuer

euer thou doest, that it arise from a good Conscience.

For though a man iudge of the heart, by the outward Actions, God iudgeth of the outward actions by the heart.

2. As the Sunne and the Raine make no distinction of persons, either good or euill, but to all alike communicate their properties: Euen so doth God the Creator suffer his temporall blessings to fall vpon the wicked as vpon the godly, if not in the greater abundance vpon the wicked then the godly: but here is the difference, that the well atchieued blessings of the godly, as riches

and the like, are to the one permanent, to them and their succeeding generations prosperous, and blessings: whereas those of the wicked, vnconscionably atchieued, and vncharitably held, waste away like Ice against the heat of the Sunne; and neuer, as the Prouerbe is, reach to the hands of the third heyre, as sayth the Psalmist: *I saw the Wicked flourish like a greene Bay-tree; and loe, I looked againe, and his seat was no where to bee found.* And therefore, in all thy actions keepe an vnrased conscience, for that is the friend, that when thou shalt bee sent to appeare before that eternall Iudge,

when

when no other friend can doe the like; for thy wife or other friends will bring thee to the Graue, thy goods will lend thee a Sheete: This then will bring thee to the Tribunal Seat, and answer vpon that fearefull account, before that vncorrupted Iudge, vpon that matter of all importune thy euerlasting weale or woe.

How to respect euery man in his place.

Giue euery man the honour due to his place; but euer, more for his goodnesse, then for his greatnesse.

Against Pride.

BE not prowd for any externall worldly goods, nor for any internall spirituall gifts: for as they came lately by Gods fauour; so by their abuse and his displeasure, they take vnto them the wings of a Swallow, and swiftly flye away: and their period proues them vanitie, as other things in that nature: according to the Poet;

Si tibi pulchra domus, si splendida mensa quid inde
Si tibi sponsa decens si sit generosa quid inde,
Annos si regnes fœlix per mille quid inde

Tam

Tam cito præterimnt vanitas vt nihil inde.

Hadst thou the gifts of bodie, gifts of minde,
And in her gifts were fortune to thee kinde;
Hadst thou thy house and Table largely spred,
A decent Spouse to accompanie thy Bed;
Hadst thou a thousand yeeres, these to imploy:
They would passe ouer, and griefe cease thy ioy.

Against Hypocrisie.

BE the same in the sight of God, that beholds thy heart, that thou seemest in the eie of man that seeth thy face: for those for the

the most part, that are infected with this sinne, are giuen ouer to a reprobate sence: for of all the sinners in the Scripture, I neuer read of an Hypocrites repentance.

Against Drunkennesse, and Companie-keeping.

HAunt not Tauernes, Brothels, Ale-houses, but beware of the danger and expence thereof, the bane both of bodie and soule, and substance.

Be no Company-keeper, Gamester, or such like; for both are the wasters of the precious treasure of time: besides, hee that is wholly

wholly possest of either, is not Master of himselfe or his owne substance: therefore be sparing of thy presence, or thy expence that way, euer accounting that well bestowed that is spent in thine owne house, amongst thy owne family; for besides all other losses, the losse of time they expend, which a wise man would redeeme at any rate: they draw on oathes and quarrels, surfetting and sicknesse, and for the most part end in bloud & death: and therefore as I said, he that is ouermuch affected to any of these, cannot rightly be entitled to his own goodnesse, himselfe, or any thing that he possesseth. And

And if by any accident of thine owne, or importunitie of others, thou shalt be ouer-taken in this kind, haue a more speciall regard that it be not with any notorious or detected person, by whom, though not otherwise, thy reputation and credit may bee called in question in the opinion of the world; for by the company, be it good or euill that thou keepest, such shalt thou be censured to be: for like seeketh to like; and in what company thou commest, euer haue a care it may bee bettered by thy presence, then impeached any way; for the more good thou knowest, teachest

teacheſt others, the more God will adminiſter vnto thee; which that it may keepe a ſtreight watch ouer thy words, thoughts, and deedes, of thy tongue, and heart, reſtraining the liberty thereof in the firſt motion, ſo ſhall they neuer extend further then conuenient and honeſt.

Marke the fearefull end of notorious euill men to abhorre their wickedneſſe; marke the life of the godly, that thou mayeſt imitate it, and their bleſſed peace. Obſerue thy betters, reſpect the wiſe, accompany the honeſt, and loue the religious.

An

An Aduise for thy compa-ny keeping.

KEepe thy foote from the dore of the harlot; thy hand from the booke of the Lender, thy tongue from the slaunder of thy neighbour, thy societie from the drunkard and the glutton; *For pouerty shall bee their portion, and the Sleeper shall bee cloathed with ragges.*

The danger of an exem-plar sinne.

BE fearefull to commit Sinne, especially any exemplar Sinne, to shew the

the way, as it were, to others practise, lest they perish vnrepentant therein, and it be one day layd to thy charge. Euerie one shal haue enough to answere for himselfe, woe to him that shall be prest with the weight of his owne and others; euery sinne as a Milstone able to presse him downe to the pit of Hell.

Against Suretiship.

BE not suretie, but for a tried friend, & a good occasion; and beware that thou set not thy affection on any thing that is vnlawfull: for there is no one vice that hauing whol-

ly

ly posseſt a man, that is not accompanied with a whole train of wickedneſſe at the heeles, able to eate vp and deuoure the very root and ſubſtance of goodneſſe it ſelfe.

Againſt ſelfe-affectation.

TAke heede of ouer-weaning and vaine curioſity, and boaſt not thy ſelfe in the knowledge of thine owne vnderſtanding; for it was the ſpeech of the wiſeſt of all mortall men, to ſay that he knew nothing, but that he knew hee knew nothing: and therefore though thou ſtudy the beſt and higheſt things that are, retaine a humble

humble thought, and lowly opinion of thy selfe, and striue rather to be high in other mens eyes then in thine owne opinion.

For the choice of Seruants.

CHoose thy seruants as Phisitians doe their simples, not the faireſt to the view, but the moſt vertuall for vse; and as for their qualitie, so learne their quantity and true vse: let them be such as will imply more for Conscience then for feare; of such be not ignorant of their vertue, of their worth, nor forgetfull to repay them: *For a discreet Seruant deserueth to haue rule ouer a lewde sonne, and*

and to diuide the inheri-tance among the brethren. Keepe not more then thou canst well imploy; for an idle seruant is more dangerous then tenne that are busied; & as the Prouerbe truly sayes:

Frustrat fit per plura quod potest per pauciora.

It is vaine to doe that by many, which may be effected by few.

For Houshold Prouision.

KEepe a reasonable meane in thy expences; and lay to buy thy houshold prouision at the best, for hee that will not prouide his cloake before the raine, may by chance be

be wet to his cost: and inioy with thankefulnesse those blessings GOD hath lent thee for thy comfort; for what differeth extream prodigality, by wasting of all to possesse nothing, from extreame miserableneſſe by hourding vp all to enioy nothing?

Of Gouernment.

ENdeauor to rule those that liue vnder thee, rather by loue then by feare, for to rule by loue is easie and safe, but by tyranny hard and dangerous.

Of

Of Knowledge.

STriue not to be ignorant of that which may be known, for knowledge and learning is a light burthen, the weight whereof wil neuer preſſe thy ſhoulders.

2. If thou be greedy and deſirous of knowledge, thou ſhalt be ſure to attaine knowledge.

3. The beſt way for a man to retaine in memory that which he knoweth, is to exerciſe himſelfe continually to the often remembrance of it.

4. That (whereof thou art ignorant) learne of them that are skilfull: for

or it is as ſhamefull and ſoule a thing not to learne a good thing when thou heareſt it, as it is to reiect his friend in an honeſt gift when hee preſenteth it.

5. Lay hold of time whileſt thou haſt leaſure, and time to learne; and be diligent to giue eare vnto thoſe that are wiſe and learned: for by this meane thou ſhalt eaſily get vnderſtanding and knowledge of that, which others haue inuented with great difficulty.

6. Preferre knowledge before wealth and riches: the one ſoone fadeth, the other abideth for euer. For amongſt all the goods of this

this life, onely wiſedome is immortall.

7 Be not ſlacke or negligent to goe into farre and forraine Countreyes, to learne of thoſe that are famous for their skill and knowledge in any good thing, or Science: for it muſt needes be a ſhame vnto thee, to ſee, that Marchants will aduenture their liues, to the danger and hazard of the Seas, to enrich themſelues; and that thou beeing luſtie, young, and able, ſhouldſt not trauaile throughout the World, to better thy Minde, and Vnderſtanding.

Of

Of the choice of a Wife.

THough a man cannot chuſe himſelfe, yet would he thinke he might chuſe his wife, which for all the ſenſible appearance is not directly in any ones owne power: for this action of a man, eſpecially the choice of his firſt wife; is one of the greateſt conſequence hee committeth in his whole life, and therefore God out of his ſecret purpoſe in this thing giues her from himſelfe either a good or euill, as hee hath appointed either a bleſſing or curſe to the man in this life; therefore attempt not though with thy ripeſt na-

turall iudgement and circumspection, to vndergoe that charge, without his direction & assistance implored: then, after thy choyce, thou mayest hope to be so blest, as to say, *My Lot is fallen in a pleasant ground.*

Of Marriage.

1. MArry in thy youth: for a Woman, out of her owne choyce, seldome pluckes a man as a Rose, full blowne.

2. In thy marriage, seeke to marry thy bodie that thou mayest marry thy minde.

3. That thou mayest be loued, be amiable.

4. B

4. Be chaste in thy marriage: for otherwise, how canst thou expect that from thy Wife, being the weaker Vessell, that thou thy selfe art not, being the stronger?

5. Make not thy friend too familiar with thy wife.

6. Conceiue not an idle iealousie; being a fire sooner begun, then easily put out.

7. Affect him not, that would ill possesse thee.

8. She whose youth hath pleased thee, despise not her age.

How to goe to Law and Physicke.

GOe to Law, as thou wouldest to the Phy-

fitian, not but vpon vr-
gent occaſion to preſerue
thy health, or thy eſtate,
for the leſſe thou takeſt the
one, vnleſſe vpon compul-
ſion (though ſome wantons
vſe it for their pleaſure) the
more ſhall be thy health;
and from the other, the
longer thou abſtaineſt, the
more thy peace, and from
both, the better plenty: eſ-
pecially, vndertake neither
in thy old age, if thou canſt
refuſe, for the one it ſoone
ore-turnes thee, being cra-
ſie; and for the other, leaſt
thou neuer liue to ſee the
end. They are as neceſſa-
rie in their true vſe as gain-
full in their contrary: of
which both, one thus Epi-
grammeth;

Wealth

Wealth is a Lord, the chiefe
support of State.
And therefore Lawyers va-
lue it at the rate:
Health is a Jewell true,
Which when we buy.
Phisitians value it accor-
dingly.

Admonition to Iudges, and
Magistrates.

BEe thou a Magistrate, remember that thou art as Gods Vicegerent vpon earth, therefore in iudgement striue to resemble him, in doing *Iustice to the vtmost of thy power*. And that thou the better mayst take along with thee;

1. First, haue euer an

open eare to the iust complaints of vniust dealings.

2. So lend one eare to the Accuser, as then keepe the other for the Accused: for hee that decreeth for eyther part, before hee hath heard them both, his sentence may bee iust, but hee himselfe vniust.

3. In hearing both parties, encline not to the right eare of affection, nor to the left of hatred, as to beleeue arguments of perswasion for a friend, before truths of appearance for a stranger.

4. So let the cause of the poore and needie so come in equall ballance with the rich, and the powerfull; that whereas there

there shall appeare on the one side, as the engines of subtiltie, high hills of cunning aduantages; powerfull combination, and violent persecution on the other side: the low valleyes of pouertie and plainenesse prepare the way, as God doth to Iudgement, by rayſing valleyes, and taking downe hills, laying both in an vpright leuell; so that thy Sentence may bee leuied vpon equall ground: and euer be carefull, rather *Ius dicere, quam Ius dare*, to pronounce the Law, then to make the Law, vpon the authoritie of thine owne pleasure. And in tryall of Life and Death, *Sir F. B.*

euer ſo remember Iuſtice, that you forget not Mercy, wreſting the fauour of the Law as farre as may be to the ſparing of life, where grace promiſeth amendment, knowing that there is a iuſt, but a merciſull God ouer thine head, that will one day be thy Iudge, when thou mayeſt ſay or thinke, as he that compoſed this Epitaph.

Nuper eram Index, iam Iudicis ante Tribunall;
Subſiſtens Pauco Iudicor ipſe modo:

Late was I Iudge, but now I muſt appeare,
For to be iudg'd, as I haue iudged here.

Of

Of the moderate vse of pleasure.

MAke not an occupation of any recreation, for the longest vse of pleasure is but short, but the paines of pleasure abused are eternall, neither are they pleasures, being ouercommon: for to surfet with honey, is but to disgest worme-wood.

2. Take thy honest pleasure and recreation of any thing that is good: and whatsoeuer euill befalleth thee, endure and beare it quietly and contentedly.

Against Popularitie.

BEware of affecting Popularitie by adulation, for the end neuer prooues good; and though attayned by due desert, yet manage it wisely, lest it prooue more dangerous then contempt: for States desire but to keepe downe whom they contemne for their vnworthinesse, and to cut off whom they enuie for their greatnesse.

And therefore I aduise neyther to affect nor neglect popularitie.

AN

AN ADDITION

of some short Precepts *and Sentences, not impertinent to the former.*

1. BE thou such a one in thy behauior towards thy Parents, as thou wouldest that thy owne children (when thou hast any) should be towards thee.

2. Vse thy bodie to labour and exercise, not onely to make it strong, and able, but also healthfull and

and well disposed, the which thou mayest well doe, if thou vse to make an end of thy labour, whilest thou art able to continue and endure labour.

3. Be not immoderate in thy laughter, nor too audacious in thy speech: for the one is a signe of folly, and the other is an argument of pride and arrogancy.

4. That which is dishonest in the doing, doe not thou thinke honest to bee spoken.

5. Accustome thy selfe to a countenance not too much addicted to sorrow, or

or sadnesse; for that will be imputed to a proud and loftie Spirit: but shew thy selfe imaginatiue and secret; for that is an office well beseeming a man of wisdome and prudence.

6. There is nothing more beseeming a man, then to be neate, proper, modest, iust and temperate: all which things are maruellously fit for young men.

7. Thinke not in the doing of any ill deede, that thou canst conceale it: for albeit it neuer come to be knowne of others; yet thou shalt alwaies finde it in the remorse

morse of thy owne conscience.

8. Feare God, honour thy Parents, reuerence thy Friends, obey the Lawes.

9. Embrace in all honest and good sort, thy pleasure and delectation: for honest recreation is good, though the contrarie thereof be most pernicious.

10. Shun the calumniations of men, to the vttermost of thy power; yea, though they be false, and vndeserued: for the most part of the World is ignorant of the truth of matters; and is guided by opini-

opinion, not by iudgement.

11. Whatsoeuer thou doest enterprise, and vndertake; so doe, as it were to come to the knowledge of all men: for albeit for a time thou mayest keepe it secret, yet in the end thou shalt bee sure to bee discouered.

12. It is a most sure and readie way for a man to get credite and estimation, not to commit those things which he shall reprehend in others, that doe the same.

13. Be thou in thy manners courteous, and full of huma-

humanitie, and in thy ſpeeches affable and friendly: The courteous perſon will ſalute thoſe whome hee meeteth, gladly; and the affable will diſcourſe with them familiarly.

14. Make thy ſelfe pleaſing and agreeable to euerie man, if it be poſſible; and acquaint thy ſelfe onely with ſuch as are good and vertuous: for in ſo doing, thou ſhalt ſhun the hatred of the one, and ſhalt be ſure to get the fauour of the other.

15. Frequent not the companie of one and the ſame ſort of men too often, nor vſe not to diſcourſe

course too long of one and the same matter: for there is nothing, but it may be tedious and wearisome.

16. Accustome thy selfe gladly and willingly to endure things with patience; to the intent thou mayest the better doe it, when thou shalt be forced to sufferance.

17. Abstaine from all such things, wherein thou shalt haue little or no honestie to be exercised: as to be too greedie, and covetous of gayne; to bee cholericke, voluptuous, or melancholy: which thou shalt easily doe, if thou esteeme it gayne, to get

honour

honour rather then riches; and if thou vſe choler againſt thoſe that offend thee, as thou wouldeſt that others ſhould vſe it towards thee, if thou ſhouldeſt offend them: and as thou iudgeſt it not ſeemely, to be commanded of thy ſeruants; ſo is it not fit, that thou ſhouldeſt be ſubiect to thy affections. And laſt of all, endure with patience and conſtancie, misfortunes and aduerſities; and fixing thine eye and regard vpon the miſeries of other men, conſider that thou thy ſelfe alſo art a man.

18. Be more carefull to keepe

keepe thy word and promise, then the mony which is committed to thee in trust: for honest and good men ought so to gouerne themselues, that men should haue more confidence on their honestie, then in their oath.

19. There is no lesse reason for a man to be distrustfull of the wicked, then to giue credit to such as are good, and vertuous.

20. Reueale not thy secret to any person liuing, vnlesse they to whome thou shalt disclose it, haue as great reason to conceale it in silence, as thou hast

haſt to impart it vnto them.

21. When thou ſhalt be enioyned to take an oath, thou oughteſt for two reaſons to accept of it; either to purge and cleare thy ſelfe of ſome villanous action, that may be obiected vnto thee, or to preſerue and ſaue thy friends from danger.

22. Sweare not in any caſe, for lucre or deſire of mony, although thou haue iuſt occaſiō to take an oath: for in ſo doing, thou ſhalt be eſteemed of ſome little better then a periured perſon, and of others thou ſhalt be held a man wretchedly couetous. 23. Let

23. Let thy furniture and ornaments of thy perſon be fit and ſutable for thine honour, but not too curious; for the one is ſeemely, and befitting a man of great eſtate and magnificence; the other appertaineth to perſons effeminate, and ſuch as delight in ſuperfluitie.

24. Eſteeme not of thoſe, who haue care of nothing elſe then to heape vp riches, not being able to vſe them; they are like to thoſe men that haue goodly horſes, and know not how to ride them.

25. Spare not to get riches; yet ſo, as thou doe not

not only seeke to haue the possession of them, but that thou labour also to haue the true vse of them: for the true fruition of riches yeeldeth pleasure vnto them that know how to take it; and the possession of them serueth vnto those that can rightly vse them.

26. Esteeme of goods for two reasons: the one, that thou mayest by their meanes free thy selfe from an inconuenience: the other, that thou mayest bee able to succour and helpe any honest man, thy friend, in time of his necessitie.

27. Care not to attaine to

to that fashion and kind of life, which being excessiue and superfluous, is vsed by other men; but regard the meane and moderate estate.

28. Grieue not, nor trouble thy selfe at thy estate and condition present, but labour to amend and better it.

29. Neuer reproach anie man with his miserie and calamitie, for as much as the like fortune is common to all in generall, and there is no man that knoweth what will befall him.

30. Succour and relieue the

the good in their time of need: for this is a great treasure to doe good vnto those that are vertuous, and to binde them vnto thee by thy benefits.

31. He that doth good vnto the wicked, is like vnto him that giueth meat vnto another mans dogs: for they barke aswell at him as at others whom they meete; and euen so doe the wicked men vse to wrong and iniurie those that releeue them; as others that doe trouble and hurt them.

32. Abhorre flatterers no lesse then common cousners; for both of them doe

doe exceedingly deceiue such as haue any trust or confidence in them.

33. If thy friends doe not abandon and forsake thee in euill matters, much more reason wil they haue to aide thee in all good actions.

34. Let thy carriage and behauiour be familiar, and not too graue and austere towards those, that conuerse with thee. For seruants can hardly beare the haughtinesse and pride of their masters: and all sorts of people doe gladly fashion and frame themselues, to conuerse with those that are priuat

and familiar with them. The way to be accounted companiable, is, Not to be quarrelsome, troublesome, nor contentious; and moreouer, that thou doe not too rudely crosse thy friend in his choller (although he haue growne into it vpon a wrong occasion) but rather yeeld and giue way vnto him, during his anger: and when it is ouer-past, reprehend him friendly.

35. Affect not, nor accustome thy selfe to grauitie in trifling matters; nor trifle not in matters of grauitie, and importance: for whatsoeuer is done out of season, is troublesome and tedious.

36. Be not vnpleasing in doing of a pleasure to any man; as we see many vse to doe, who know not how to doe a pleasure to their friends, with a good and gracious countenance.

37. It is a very troublesome thing, to be giuen to be quarrellous; and for any man to studie and beat his braines how to reproue another, doth but incense and irritate men.

38. Gouerne thy selfe with moderation and modestie in thy drinke: but if it happen, that thou fall into companie, arise, and depart rather, then be

ouercome with drinking: for when the Spirit is possessed with Wine, it is like vnto a Chariot, or Coach-horses; which hauing ouerthrowne their Coachman, doe runne here and there, without all order, hauing none to guide and direct them: so is the Soule of a man very much offended, when the vnderstanding is distempered and troubled.

39. Propound vnto thy selfe things immortall, as a man of courage and magnanimitie; and vpon mortall things so set thy affections, as thou doe vse thy goods which thou hast, with moderation and modestie.

40. Know-

40. Knowledge ought to be preferred before ignorance, for many reasons; and especially, for that in all other things which are odious, yet there is some profit to be found: but ignorance onely is euer noysome and hurtfull to the ignorant, & doth make them beare the paine of those offences which they commit, euen in speaking ill of others. When thou wouldest winne the friendship and loue of any one, speak well of him vnto them, who may make report thereof vnto him.

41. The beginning of friendship, is prayse and commendation; and the

originall of enmitie and hatred, is detraction and contempt.

42. When thou wilt consult vpon any case, take example by that which is past, vpon that which is to come: for it is easie to vnderstand that which is obscure and vncertaine, by that which hath beene formerly manifest, and certaine.

43. Bee not too hastie in thy deliberations: but when thou hast resolued vpon any enterprise, put it speedily in execution.

44. Thinke, that the greatest blessing that can befall

befall thee from God, is to enioy true felicitie; and that the greateſt good that can light vpon thee, by thine owne induſtrie, is good counſaile.

45. When thou doubteſt with hardineſſe to vndertake any matter; communicate the ſame with thy friends, and conferre with them vpon it, making ſhew, as if it were ſome other mans caſe: in ſo doing, thou ſhalt know their opinion, without diſcouering thy owne ſecrets.

46. When thou wilt deliberate of any matter of importance with another;

consider first, how he hath carryed himselfe in the like affaires of his owne: for it is very vnlikely, that hee which hath ill managed his owne proper businesse, can well and prouidently dispatch the affaires of an other.

47. There is nothing that doth more incite a man, to bethinke himselfe for the good ordering of his affaires, then to regard the losses and dammage which hee hath formerly receiued by his owne indiscretion: for it is commonly seene, that wee are more carefull of our health, when wee call to memorie the extreame dolours

lours which wee haue suf-
fered in time of our sick-
nesse.

48. Follow the man-
ners and conditions of
Princes, and accommodate
thy selfe to their manner of
liuing: for in so doing, thou
shalt bring them to thinke
that their doings are to thy
liking: whereof it will en-
sue, that thou shalt both
purchase more authoritie
and estimation amongst
the people, and thou
shalt be the better assu-
red to stand in the good
grace and fauour of thy
Prince.

49. Bee obedient to
the Edicts and Ordinances

made by Princes; with this opinion notwithstanding, That there is no Law which hath so much strength and efficacie, as their liues: for as it is very requisite for those that are gouerned by a popular Estate, to honor the people; so it behoooueth him that liueth vnder a Monarchie, to admire and reuerence his Prince.

50. Whensoeuer thou shalt be aduanced to any dignitie; in any case vse not the ayde and assistance of such as are wicked, in any charge or affaires of consequence whatsoeuer: because the blame of all the mischiefe and wicked-

nesse

nesse by them committed, shall be imputed continually vnto thee.

51. Whensoeuer thou leauest any place of publike charge, doe it rather with a good credit and reputation, then with the request of great wealth and riches; for the prayse and commendation of the people ought to bee preferred farre before riches.

52. Take heed that thou giue no ayde nor assistance to any wicked action, nor that thou countenance the same with thy companie; for the faults of those who thou fauourest, will be imputed

puted vnto thee as thine owne.

53. So carrie thy selfe in thy behauiour, as thou mayest be alwayes sure to haue the aduantage and preheminence aboue others; yet so neuertheless, as thou euer embrace equitie: to the intent, that men may thinke thee to loue and embrace iustice, not for want of power to doe wrong, but of pure loue to honestie and modestie.

54. It is farre better to be poore and honest, then to be rich and wicked. For certainely, Iustice is better then Riches; because the latter

latter is onely profitable to men liuing: but the former maketh a man to bee honoured, euen after his decease. Besides, adde hereunto, that riches are oftentimes distributed and bestowed vpon wicked and lewde persons, who cannot in any sort notwithstanding participate of Vertue and Iustice.

55. Be not a follower of those that seeke to enrich themselues by vnlawfull and vniust gaine; but, of those rather, who can be content to sustaine losse so they may bee reputed honest and good men; for admit that iust men haue no other aduantage or pre-

preheminence aboue the wicked: yet herein at least doe they surmount them, in that they haue good and vertuous hopes.

56. Haue a care to embrace all that which concerneth the life of man: but principally, and aboue all, exercise prudence: for it is not a thing of small reckoning, for a man to haue a body endowed and beautified with a minde of good vnderstanding.

57. Accustome thy body to labour and trauell, and thy minde to knowledge and learning: to the entent

entent that by the meane and helpe of the one, thou mayest be able to execute that which shall seem good vnto thee, and by the aide of the other, thou mayest fore-see that which shall be for thy profit and commodity.

58. Bethinke thy selfe well of that which thou art to speake: for often times the tongue runneth before the thought.

59. Esteeme not any thing in this world to be stable and certaine; for so shalt thou not reioyce ouermuch in thy prosperitie, or waxe ouer sad

or

or dismayed with aduersitie.

60. There be two occasions, wherein thou mayest freely and boldly speake thy mind: the first is, in things which thou knowest perfectly and assuredly: the other is, in matters that doe necessarily concerne thee: in both which, it is more expedient for thee to speake liberally, then to be silent or say little. As concerning all other matters, it is farre better to be silent, then to talke of them.

61. Bee close and secret to thy vttermost in any thing that concerneth thee:

thee: for it is small wisedome, and to little purpose, to keepe thy wealth streight locked vp within thy house, and to haue thy minde layde open to the World.

62. It behoueth any man of discretion to feare reproach, more then any danger whatsoeuer.

63. Death is fearefull and terrible to faint-hearted and wicked persons, but the good and vertuous ought not to feare any thing but dishonour and ignominie.

64. It is good for a man to liue in the greatest

teſt aſſurance that he can poſſibly ; howbeit, if hee be conſtrained to hazard and aduenture himſelfe, it is more fit that he contend and ſtriue with it honeſtly, then to ſhun and flye from it ſhamefully, conſidering that we are all deſtinated to dye : but nature hath onely ordained and framed them that are vertuous to dye valiantly and couragiouſly.

EVE-

EVENING Considerations,

OR,

Precepts tending to the more Pious education and building vp of youth in vertue *and godlinesse.*

CONSID. I.

THAT seeing thy dayes are numbred, there is one more of thy number spent, and thou art neerer to thy ende by one

one day then thou wast in the morning.

CONSID. II.

Account that day lost, wherein thou hast not done some good, or learnt some godly practise.

CONSID. III.

Sit downe a while before thou goest to bedde, and consider what memorable thing thou hast seen, heard, or read that day, and bethinke thy selfe what vse may be made of it.

CONSID. IIII.

Consider what good thou

thou hast omitted against God, what euill thou hast committed against man, that thou mayest repent thee of both: and if thou haue done any good, know it proceedes from God; if any euill, from thy selfe.

Consid. V.

Whether by frailety, or by any strong temptation, thou hast committed any grieuous sinne, presume not to sleepe till thou hast vpon thy knees made a particular reconciliation with God in Christ for the same; both by confessing the fault, and by feruent prayer for the pardon

don of the ſame. And thus making thy ſcore euen with Chriſt euery night, thou haſt the leſſe to account, when thou art to make thy finall reckoning before his Maieſty at the laſt day.

CONSID. VI.

That many goe to bed, and neuer riſe againe, till they bee awaked by the fearefull noyſe of the laſt Trumpet; and therefore if thou deſire to ſleepe ſecurely, yeeld thy ſelfe into the hands of God, before the cloſing of thine eyes.

CON-

Consid. VII.

That the day is comming when thou must be as barely vnstript of all that thou hast in the world as thou dost now thy selfe of the Cloathes that thou dost weare. That thou hast here as a Steward, but the vse of thy temporall goods for a time, and after must render an account for all that thou hast beene trusted with to the Owner. And this will make thee the more warie how thou disposest them, but to the will of thy Master.

Con-

Consid. VIII.

That thy bedde puts thee in minde of thy graue, thy Bed-cloathes represent vnto thee the molde of the earth, that must couer thee. Thy sheetes thy winding sheete; thy sleepe, thy death; thy waking, thy resurrection:

And thus religiously opening euery Morning thy heart, shut it vp euery Euening with the Word of God and Prayer, as it were with a locke and a key, beginning it in Gods worship, continuing it in his feare, and ending it in his fauour; so thou shalt be sure to finde the blessing

sing of God vpon all thy daye's labour and good indeauours; and at night thou mayst assure thy selfe to sleepe safely and sweetly in the armes of thy heauenly Father.

According as that diuine Poet thus traced out the way as followeth:

Begin thy daies worke when the day begins,
First blessing Gods thrice blessed name deuout:
And then at Euening when thy labour ends,
Praise him againe, so bring the day about.

HEREAFTER follow certaine Prayers and Thanksgiuings, fitted to these parties occasions and purposes.

Morning Prayer.

O Eternall God, and most mercifull Father, in our Lord IESVS CHRIST, I render vnto thee all possible thankes that I am able, for that thou hast preserued mee this night from all danger. Continue thy mercy vnto me

me this day, giue good ſucceſſe vnto my labours; for I know it is in vaine to attempt that which thou wilt not further. Keepe me O Lord, that I fall not into this ſinne this day, through infirmity, example, or prouocation; that thorow thy goodneſſe, I may happily accompliſh this day and all the daies of my life, which few, or many, to thee are numbred, as the hayres of my head: that ſo liuing in thy feare, at laſt I may dye in thy fauour, riſe againe by thy power, and raigne with thee in thy glory. *Amen.*

Euening Prayer.

O Mercifull Lord God, heauenly father, whether I sleepe or wake, liue or dye, I am alwaies in thy hands; wherefore as thy goodnesse hath vpheld mee this day, that I am safe returned to my rest, when thou hast not dealt so with euery one; wherefore I humbly and heartily beseech thee to continue thy care and loue ouer mee this night and euermore. Make me O Lord, in this Image of my graue, to be mindfull of mine end, and to prepare my selfe thereafter, not being sure, but in thy mercy

mercy, to behold the Morning light: make me mindfull O Lord, and penitent for my omiſſions of good, and commiſſions of euill, that I haue neglected or effected this day; that at the end of euery day, thus taking notice and croſſing the account of my ſinnes; I may ſo iudge and condemne my ſelfe, that finally by thee I bee not condemned. Graunt this, and whatſoeuer elſe thou wilt for my good, for thy mercie ſake. *Amen.*

In thy Bedde, and at the approach of sleepe, Pray thus with DAVID.

I Will lay me downe and sleepe in peace in thy mercy, for thou Lord only makest me dwell in safetie.

Or thus.

Thy grace, O Lord Iesus Christ; thy loue, O heauenly Father; thy comfort and consolation, O holy and blessed Spirit, be with me and dwell in my heart this night and euermore.

Another

Another ſhort Morning Prayer, or ſololoquie of DAVID, to be ſaid when thou firſt *awakeſt*.

MY Soule waiteth on thee O Lord, more then the morning Watch watcheth for the Morning. O God therefore bee mercifull vnto mee, and bleſſe mee, and ſhew the light of thy Countenance vpon mee;

fill mee with thy mercy this Morning, so shall I reioyce, and be glad all the dayes of my life.

AGVRS Prayer for Content.

O Lord giue mee neither pouertie nor riches; feede me with foode conuenient, lest I be too full and deny thee, and say; Who is the Lord? or lest I be poore, and steale, and take the name of my God in vaine.

Saint

Saint AVSTINES Prayer.

Misereri mei Domine indigna facientis, & Digna Patientis.

BE mercifull vnto mee O GOD, doing vnworthily vnto thee, and yet receiuing that from thee, that more worthy then I are denyed at thy hands; O Lord continue this mercy, and let not my illnesse weary thy goodnesse, for thy tender patient mercies sake.

Saint BERNARDS Prayer.

DVlciſſime Ieſu Chriſte ſit vltimum verbum tuum in Cruce, vltimum verbum meum in hac luce & cùm amplius fari non poſſum, exaude finale Cordis deſiderium.

Engliſh.

Sweete Ieſus, let the laſt words of thine vpon the Croſſe, be the laſt of mine vpon my death-bed; and when I can ſpeake no more, Lord heare the laſt deſire of my heart.

Saint

A Prayer, or Thanksgiuing after Meat.

GRaunt vs, most mercifull Father, after the example of thy Blessed Sonne our Sauiour, and his Apostles, to be thankefull vnto thee for all thy blessings; and euer to depend vppon that prouidence, without distrust, that hath at all times, euer since wee were borne, as at this present, bountifully fedde vs, sustayned, and preserued vs: for the which be rendered prayse and thankesgiuing, both now and euermore. *Amen.*

Ano-

Another after Meat.

FOr this thy bountifull goodnesse, in feeding vs at this time, wee heartily thanke thee, O most mercifull Father; desiring thee so to feede our Soules likewise with that meate which perisheth not, but abideth into euerlasting life: that wee being fedde both in Bodie and Soule at thy mercifull hand, may doe that alway which is pleasing in thy sight, through Iesus Christ. *Amen.*

Ano-

Another before Meat.

ALL good wee haue,
wee know that thou
doest send;
All good wee doe, is thee
but to offend:
Therefore it is thy mercie
wee adore,
Which feedes vs now,
and cloathes vs euer-
more;
The which wee blesse,
and prayse in thy good
name,
Praying thee as GOD,
bee still our GOD the
same. *Amen.*

Ano-

Another after Meat.

FOr Foode, for Rayment, all that wee possesse,
The which thou dayly to our vse doest giue,
Thy blessed Name for euermore we blesse:
Both now and euer, all the dayes we liue,
Preserue in peace, in health our rich, our poore,
Both at this time, and all times euermore.
Amen.

Short

Short Mementoes, *for the Memorie.*

REMEMB. I.

WHat thou waſt,
What thou art,
What thou ſhalt be.

REMEMB. II.

What God hath done for thee,
What he doth,
What he will doe:
What he requireth of thee,
What thou doeſt,
What thou ſhouldeſt doe.

RE-

REMEMB. III.

The good thou haſt omitted,
The euill thou haſt committed,
Thy puniſhment deſerued.

REMEMB. IIII.

How long hee hath deferred,
How iuſtly hee will puniſh,
How ſurely hee vvill come.

REMEMB. V.

The ſhortneſſe of thy life,
The ſureneſſe of thy death,
The

The ſtrictneſſe of thy Iudgement.

REMEMB. VI.

That as Death leaues thee, Iudgement findes thee, Iuſtice rewards thee.

The ſhortneſſe of Pleaſure, that ſells thee,

The length of Paine, that muſt afflict thee,

The griefe of Paine, more then the ioy of Pleaſure, when it poſſeſſeth thee.

Remember alſo thy miſerie,

1. In thy Life,
2. In thy Death,
3. After Death.

1. In

1. In thy Life, the miseries that accompanie thy Bodie,
And the miseries which deforme thy Soule.

2. In thy Death, the miseries which shall oppresse thy Bodie and Soule.

3. After Death, the miseries which ouer-whelme the cursed Bodie and Soule together in Hell.

DA-

DAVIDS ACCOVNT OF MANS Life, from ſeuentie yeeres, to a *Spanne.*

THreeſcore and ten, the Age and Life of Man,
In holy DAVIDS eyes ſeem'd but a Span:
For halfe that time wee waſte away in ſleepe,
So onely thirtie fiue for vſe we keepe.
In ſorrow then, which waſtes and ſuckes veines drie,

Wee

Wee count wee doe not
liue, but rather die:
In Youth and Age our
Child-hoods both doth
kisse,
Therefore no part of Life
we reckon this.
So Sleepe deducted,
Youth, and Age, and
Sorrow,
Onely a Spanne is all the
Life we borrow.

Certaine

Certaine Maximes, or Sentences, whereupon some Instruction may be *grounded.*

1. SYmpathie of Manners maketh coniunction of Mindes.

2. As the best Wine maketh the sharpest Vineger, so the deepest loue turneth to the deadlyest hate.

3. Loue grounded vpon Luſt, diſſolueth vpon euerie light occaſion.

4. That which comes in a moment, ends in a minute.

5. He that ſhewes more kindneſſe then hee was wont, either hath alreadie or ſhortly intends to deceiue thee.

6. Hee that is ouer-eaſie to beleeue, is commonly ouer-raſh to condemne.

7. Tis leſſe hard to note offences in a great man, then eaſie to amend them.

8. Hee

8. Hee that feares not GOD, feares euerie thing.

9. Better to be buryed quicke by ones enemie aliue, then bee belyed by a friend, being dead.

10. Vnkindnesse, where wee expect Loue, is worse then blowes, where wee looke for Hate; for rather a blister with a Nettle, then a pricke with a Rose.

11. Affection to bee measured rather by Faith, then by Fancie.

12. Hee that hath most

pleasure, hath not all; and hee that hath least, hath some.

13. Hee that mindes least good, euer affects most harme.

14. Ambition is the seat of Enuie, and Pouertie the foot-stoole of Contempt.

AN

AN
EXHORTATION
to Repentance, vpon the due weight and consideration *of the vanitie of all Earthly pleasures.*

NEuer was there more sinners, neuer lesse remorse for sinnes: Neuer was the Iudge neerer to come, neuer lesse preparation for his comming.

Whatsoeuer is spent in Earthly Vanities, they eyther dye before vs, or

shortly follow after vs: but what, like *Marie*, in the practise of godlinesse, shall remaine for euer, to our comfort?

Now my desire is, as heretofore I haue traced you out certaine Rules for your dutie and carriage to God and man, that you walke in them, as being not onely knowers, but practisers also: which, that thou better mayest;

1. Often meditate who thou art, why thou wert borne, and to what end placed in thy station in this World.

2. What you owe to God,

God, what to your Countrey, what to your friends; endeuoring thereunto thy vtmost abilitie, for to discharge thy Obligement therein: otherwise, though you haue the Theorique, you want the Practique; the one beeing but the Ba-ke, and the other the Tree.

Know what is Man in generall; his *vse, being, excellencie*, and *end*: How his *Creation*, though it be the wise Composure of the most excellent Workman that euer gaue forme, or fashion; yet was it of the most contemptible and abiect matter that the whole Earth could afford.

How hee beares along a Lumpe thereof, hither and thither tranſported, like a Shippe, by that excellent Pylote, the Soule, that ſits within. How though when it diſplayeth the moſt excellent Flagges of Pride and Vanitie, & the Winde of Proſperitie hales it along; yet then is it in danger to be daſht againſt Rockes, or encountred by Pilotes: and howſoeuer though it eſcape the Seas, yet may it ruine in the Hauen. And this may teach thee to remember thy Creator in the dayes of thy youth; for that is the maine ſcope of mans creation: all other things are but acceſſaries vnto it.

Know

Know what is fit to giue, to take, to pray for; and be constant in thy Religion, euen vnto death; and know, that it is not the Corporal, but the Eternal, that thou art to feare: for as a Father saith; This Death which the World so trembles at, is but a separation of the Soule from the Bodie; but that Death which is terrible indeede, and men feare not, is the separation of the Soule from God: and often, when men seeke to auoide the ons, they fal into the other, then too late to be repented of, though the eyes doe distill like fountaines, and the teeth clatter like to armed men. For though the

firſt Death ſeuer the Soule from the Bodie, when it would willingly ſtay; the ſecond Death will keepe the Soule in the Bodie, when it would willingly be ſeparated, to the end her torment might alſo ceaſe: but it is appointed for a time, and times, and no time; euen when time ſhall be no more, then ſhall it continue. And for thy conſtancie in Religion (becauſe Examples moue more then Precepts) take thou this vnto thee from the Prince of Conde: who commanded by (*Charles* the ninth, King of France, to take his choiſe, whether he would goe to Maſſe, to Death, or to perpetuall Im-

Imprisonment; answered to the first, he would neuer goe: for either of the other, he was readie to vndergoe at the Kings pleasure: A worthie resolution & patterne of imitation for thy selfe, and euery good Christian: For whatsoeuer is done for the seruice and glory of God, shalbe crowned with succeeding reward; when as whatsoeuer is wasted in the follies and vanities of this life, they either early take their leaue of vs, or wee of them: but the good we atchieue, and the sufferance we vndergo in the strength and triall of our constancie and vertue therein, remaineth to our eternall comfort.

To

To which purpoſe, this Epitaph of another godly and religious Gentleman, that hath long agoe experienced the truth heereof in his Soule, may be pertinent:

As you are, ſo was I:
As I did, ſo ſhall you dye.
What I gaue, that I haue;
What I ſpent, not lament:
Thus I end all my coſt;
What I left, that I loſt.

All pleaſures that are ſenſuall, & haue not reference to the maine end of mans creation, which is the ſeruice of God, are vaine and of no importance, but meere fooleric.

And therefore oppreſſe thou

thou not the pouerty of man by thy power; for if he shall burne in hell that giues not his owne, where shall he burne that takes anothers? *Si sterilitas in ignem mittitur rapina quid meretur*, if barrennesse in good shall be condemned, what shal become of fruitfulnesse in euill? And therefore Death, the reward of sin, mounted vpon a heape of sculles, the triumphs of his victories, saith:

To the Couetous man.
To the Voluptuous.
To the Ambitious Courtier.
To the proud Lady.
To the young deferring youth.

Fill

Fill thy Bagges neuer ſo full.
Take thy pleaſure neuer ſo long.
Build thy Houſe, like thy thoughts, neuer ſo high.
Paint neuer ſo thicke.
Deferre neuer ſo long.
To this fauour all muſt come.

To which purpoſe, not vnfitly, this Epitaph of the rich man, with eaſie application, might befit the Sepulcher of all Mankind.

Build thy houſe nere ſo high,
All delight in pleaſure take,
In the Duſt thou muſt lye,
Til the trumpet thee awake.
Therefore all is loſt and ſpended,
That to Vertue is not intended.

A

Heauenly Meditation for Earthly men, on the *betraying of our Lord and Sauior, Jesus Christ.*

O Sweet Sauiour, how wast thou tormented for these sinnes of ours, and the like? Come then, my friends, let vs weepe together, and mourne; let teares runne downe our Cheekes; and among all our louers, let there bee none to comfort vs: let our streetes lament; let

let no man feaſt; let all our gates be deſolate, let our Prieſts ſigh, let Virgines be diſcomfited, and let vs all be in heauineſſe; for we haue ſinned, our ſinnes are great, and for them is the Sonne of GOD crucified: *Iudas* ſold him, kiſt him; and betrayed him: he ſold him for thirty peeces. O vilde Traytor, and wretched Creature, to ſell thy Creator, the Lord of Life, at ſo baſe a rate: he ſetteth not thee at ſo ſmall a price; for ſo much as he buyeth thee with his owne precious bloud: Oh what a great price and eſtimation was that of man! and how baſe an eſtimation and price was this of God?

God

God was ſold for thirtie pence, & man was bought with the deareſt bloud of God himſelfe : and when this *Iudas* betrayed him, and deliuered him into the hands of Iewes ; ſee how each one giueth him buffets, and ſtroakes : ſee how they ſpit vpon that diuine face with their diuelliſh mouthes ; ſee how they hood-winke his eyes, and ſtrucke him on the face, ſcoffing and ieaſting at him, ſaying, Areed who hath ſmitten thee. O my ſoule, great were the mockes and taunts he ſuffered for thee : how patiently did he beare the ſpittings of thoſe infernall mouthes, that had himſelfe not

not long before, with the spittle of his owne mouth, restored a blinde man to his perfect sight? how suffered he their Whippings, whose seruants were wont in his Name, with mightie power, to whip the verie Diuels? how was he crowned with Thornes, that crowned his Martyrs with euerlasting Garlands? how was he smitten on the face with palmes of mens hands, that giueth the Palme of Victorie vnto such as bee Conquerors? how was he robbed of his Earthly Garments, which cloatheth his Saints with Garments of Immortalitie? how was he proffered most bitter Gaule, that gi-

neth

ueth vs the Bread of Life? how was he offered Vineger to drinke, that giueth vs the Cup of Saluation? Consider moreouer, at what time the Sauiour of the World was nayled to the Crosse; how both the Heauens and the Earth were troubled, the Starres were obscured, the Elements disturbed; how the Earth quaked; how the Light was darkened, when the Sunne turned away his eyes, and would not suffer his beames to shine vpon the Earth, lest haply it might see such a great crueltie.

A most Heauenly Meditation on Christ, Who is the Way, the Truth, and the Life.

O Sweet Christ, thou Redeemer of mankind, O thou who art the Way, the Truth, and the Life; the Way in doctrine, precept, and example; the Truth in promises; for thou Lord hast performed thy promise made to a thousand Generations: and thou art the Life in Reward: I pray thee by this thine vnspeakable charitie, where-

wherewith thou vouchſafeſt to imploy thy ſelfe wholly for our Saluation; ſuffer me neuer to wander from thee, who art the Way; neither euer to diſtruſt in thy promiſes, who art the Truth, and performeſt whatſoeuer thou doſt promiſe; neither to rely on any other thing, becauſe thou art eternall Life: then which there is nothing more to be deſired, neither in heauen nor in earth. Grant this *I* beſeech thee, O thou Sonne of God: to whom be praiſe and glory, for euer and euer. *Amen.*

A Meditation of Christs death, our sinnes being the cause thereof.

O Wretched man, if thou be not moued to take compassion on our sweet Sauiour, seeing him in this dolefull case for thy sake; if now, when he sheds drops of bloud throughout all his bodie, thou canst not shed any teares from thy eyes; think verily with thy selfe, that thou hast a verie hard and stonie heart: and if thou canst not weepe for loue towards him, yet at the least weepe for the multitude of thy sinnes, for so much as they were the very cause of this his agonie

nie & griefe. Now the Tormentors do not whip him, neyther doe the Souldiers crowne him with Thornes, that doe cauſe the bloud to guſh out of his Bodie; but it is the verie ſinnes and offences: thoſe are the Thornes that doe pricke him, they are the Speare that do thruſt him into the ſide, they are the Tormentors that doe afflict him, they are the heauy burthen that do cauſe him to ſweat this ſo ſtrange & wonderfull a bloudie ſweat. Oh my ſweet Sauior & Redeemer; Oh thou Lambe of God, that takeſt away the ſinnes of the World, how dearely haſt thou bought my ſaluation?

THE

THE CONCLVSION.

AND now to conclude: If thou find that moſt of theſe precepts are not fit and agreeable to thy age, maruell not hereat; for I my ſelfe doe thinke no leſſe: notwithſtanding, I thought it not amiſſe by one and the ſame meane, both to giue thee counſell for the time preſent, and to leaue thee alſo precepts for the time to come, wherein thou mayeſt with more facilitie know what

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is moſt fit and conuenient to be vſed: for thou ſhalt very hardly finde any man that will counſell thee friendly and faithfully, and therefore I was not willing to omit any thing, which I thought would be for thy profit: to the entent thou ſhouldeſt not be driuen to borrow ought of others; but here to finde of free-coſt whatſoeuer ſhall be fit to ſerue thy turne. And I ſhall hold my ſelfe alſo much bounden to thanke God, when I ſhall ſee that I am not deceiued of that good opinion which I haue conceiued of you. For euen as it is a common thing with men to delight them-

ſelues in doing which are pleaſant, rather then ſuch as are wholeſome: ſo doe they more willingly conuerſe with ſuch as are of corrupt behauiour, and like vnto themſelues, then with thoſe that ſeeke to correct and amend them of their ill diſpoſitions.

Neuertheleſſe, I thinke that thou wilt bee of a contrary opinion, if thou doe but take a coniecture of the labour and trouble which thou ſhalt endure by addicting thy ſelfe to thy ſtudy of other diſciplines. For it is very likely that he which commandeth himſelfe to doe good and vertuous acts, will willingly

willingly giue eare to others, who exhort him vnto vertue.

Now there is no better meane to incite and prouoke thee to enterprise laudable deeds and actions, then to consider how the true pleasure and contentment reaped by them, doth still continue and abide with vs: and on the contrarie, how idlenesse and deliciousnesse doth soone grow wearisome and tedious. Adde therewithall, that voluptuous pleasures are alwaies accompanied with troubles and molestations: but to trauell for vertue, and to liue soberly, bringeth with it true pleasure,

and ſuch as is alwaies durable.

I deny not, but that in the beginning voluptuouſneſſe may yeeld vnto a man ſome pleaſure and delectation, howbeit ſorrow and griefe doth ſoone ouertake it: but in vertue after great labours and trauels commeth true reſt, contentment, and perfect pleaſure.

Now certaine it is, that in all our affaires, we haue more regard to the iſſue and end thereof, then to the beginning: and we do in a manner eſtimate all our actions by their euents. Moreouer, it is to be conſidered, how the wicked are neuer at a ſtay

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of their wicked actions, but doe continue in that faſhion and manner of life, which they haue taken at the beginning: and the vertuous doe hold it in no ſort lawfull to leaue vertue, vnleſſe they will wholly yeeld themſelues to bee a ſcorne and reproofe to the whole World: for this is to be noted, that men doe not ſo much hate them that are notoriouſly vicious, as thoſe which boaſt themſelues to bee good and vertuous, when indeede they are nothing indifferent from the common and worſt ſort.

Now if we doe blame lyars for their leaſings

much more reason haue wee to reproue them, which in the whole course of their liues are depraued and corrupted: who doe not onely therein offer wrong vnto themselues; but doe (as it were) betray that good fortune which is put into their hands, euen riches, honour, and abundance of friends: and yet neuertheleſſe doe make themselues vnworthy of their present felicitie.

Furthermore, if man which is mortall, would but seeke to obserue and regard the will of the immortall Gods; I suppose he should easily and euidently know and vnder-

stand

ſtand it: becauſe euen in thoſe that were moſt neere and deare vnto them, they haue teſtified and made knowne what difference they make betweene the vertuous and vicious. For *Iupiter* hauing engendred both *Hercules* and *Tantalus*, is ſaid to haue made the one immortall for his vertue, and to haue condemned the other to grieuous puniſhment and torments, for his lewd life and wickedneſſe.

In imitation therefore of theſe examples, it is fit and conuenient for men to loue honeſtie, and to follow vertue; and not onely to relye vpon theſe Precepts,

cepts, but to learne also the most choyse ensignements of the most famous and excellent Poets, and to reade the Writings of other good Authors. And as the Bees, flying and lighting on all sorts of flowers, doe take of each that which is fit, and proper for Honey: so it behooueth them that desire Knowledge, and Vnderstanding, to leaue nothing that good is vnprooued, and to make profite of all that commeth to their knowledge: and yet when they haue vsed all, and their vtmost diligence to that effect, it will be very hard and difficult notwithstanding to correct

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the vices and imperfections of Nature.

Now my prayer is, that as you grow in yeeres and ſtature, ſo you may encreaſe in wiſedome and fauour with God and man.

Nature impart you all that
ſhe can teach,
And God ſupply, where Nature cannot reach.

The Abridgement of this whole Chriſtian dutie, in theſe two Verſes:

Tolle malos, extolle Pios,
Cognoſce teipſum,
Sacra tene, Paci Conſule,
diſce Pati.

The

The same in English.

Eschew the Wicked,
loue the Good,
Desire thy selfe to know,

Embrace Religion,
striue for Peace,
And Sufferance vndergoe.

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